The Bombay Guardian.

VOL XXVI.—New Series.—No. 23. SATURDAY, AUGUST 7, 1880.

Rs. 6 per annum in advance, with Indian postage Rs. 7-10.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Through inadvertence we have till now omitted to mention the revival of *The Harvest Field*, a missionary monthly, formerly published by our Wesleyan brethren in the south of India and now after an interval of some years started again. It is a well printed magazine of 32pp. It contains an article on "Educated Hindus and the Gospel" in which it expresses the opinion that the success of Missionary Higher Education in the conversion of young men to Christianity, is exceedingly small, though the agency is highly valuable and important. The writer goes so far as to say that no missionary in S. India, certainly no one engaged in it, would attempt to defend it as a converting agency for a single hour.

"If young men have not embraced Christianity prior to their entrance on a college course, new hindrances then become visible, which tend to lessen the likelihood of their doing so during that period. In the first place, they may then be supposed to have reached an age when the reasoning faculties begin to be developed, and as the spirit of criticism grows, the confiding spirit declines. Again, during their college career, life becomes invested with new cares and responsibilities, thoughts about their future divert their attention from their present duty, even if that has been felt to be the acceptance of Christianity. They have to choose a profession. They have to marry a wife—without choice.

"And, not to mention other things, the growth of the critical faculty, the choice of a livelihood, and marriage, with the increased demands of study, without the special increase of Christian influence to counterbalance their force, reduce almost to a minimum the chance of their becoming Christians during a college career. Those who have attempted to know—that least knowable of human lives—the inner life of a Hindu, will subscribe to these remarks. The question comes to us therefore with increased force, 'What is to be done for the conversion of Educated Hindus?"

The writer of the article does not believe that the educated young men of our cities are much affected by the conversion of villagers, even when large numbers of these embrace Christianity. He says:

"The educated men of our cities, somewhat vain of their superiority, are not influenced by 'the witness to Christianity' which is given by thousands of rural converts. What do these illiterate villagers know,' say they. The caste populations are repelled rather than attracted through the acceptance of Christianity by the non-castes. On the other hand, if greater success could be achieved among the educated, and the caste population, how great would be their influence on lower sections of society. Work among the poor and non-castes should suffer no abatement, but success among these others, should be more earnestly sought than it now is."

He would have a special agency for the educated, for those who have passed through the schools and colleges. He does not apprehend that much will be accomplished by lectures and similar round-about ways of reaching them; but he would have the missionary rely upon the preaching of the Gospel, and that in the English tongue. We have long been of the opinion that efforts should be made to interest this class by means of evangelical preaching in English. The *Harvest Field* has a notice of Zenana work and other interesting matters. The price of this magazine *per annum*, postage included, is Rs. 2.

—Marriage as a divine institution is a voluntary covenant between a man and a woman to be to each other man and wife, for the rest of their days. Christianity, while it requires that Christians should do all things in the name of the Lord Jesus, and with reference to the divine approbation, does not for a moment call in question the validity of the marriages that take place among non-Christians. Heathen marriages are just as binding in their obligation as Christian marriages. Public attention has lately been drawn to the course pursued by the Roman Catholic priests toward those Romanists who have been married in Protestant churches. We know of nothing that exceeds the audacity, we might say, impiety or the priests who publicly announce that those persons who, having been members of the church of Rome, marry in a Protestant church, are not married at all and are living in sin, and are to be shunned by all as reprobates of the deepest die. What does all this mean? Simply that the priest of Rome is an autocrat and demands that the members of that Church should be absolutely dependent on him and his ministrations for the favour of God and of man. We question whether it is right for the state to permit religious rulers to defame men and women legally married, by pronouncing their marriage a sham and a nullity. We recognize the right of any religious body to make rules for its own members and to excommunicate, if it choose, those who violate those rules; but marriage is not a religious privilege; it is God's gift to mankind generally; and we cannot see that any one body of religionists has any right to defame those who avail themselves of this privilege outside of that body.

—One of the most wonderful things in nature is th way in which a particular process is followed so long as it is beneficent in its action and then dismissed, and another of an entirely different character introduced, in order to secure the well-being of those concerned. Instances of this occur in *gestation* where the currents of life are directed into new channels altogether. Another notable example is found in the conversion of water to ice. Beginning with water at the usual temperature, we find that it contracts as the temperature is lowered. The contraction is in a definite ratio to the diminution of temperature. We trace the operation of this law as the temperatnre falls from 90° of Fahrenheit to 80; from 80 to 70; then to 60; then to 50; then to 40. We have now what seems to be a fixed, inalienable law of nature. But when we reach 39° the law suddenly disappears, and a law the very reverse is introduced; as we trace the descent of the temperature from 39° to 32° we find the water expanding instead of contracting. Why is this? Well, they who do not recognize any beneficent end in nature would have difficulty enough in explaining it. But, as a matter of fact, if the water continued to contract till the freezing point was reached, the frozen water would occupy less bulk than the same quantity of water unfrozen; and would sink to the bottom. Rivers would then be frozen from the bottom upward, the rivers would cease to flow, the ocean would be without its needed supply and soon life would become extinct on this globe. Here we see that the aim is one, and that is a beneficent aim; but the methods are mutable according to the demand of circumstances. Now in the Scriptures that God has given to mankind, we find that which corresponds to this constancy as regards the end, with a certain measure of pliability as regards the means. It was a hard thing for the Jews after having been for so many ages accustomed to consider themselves as the nation specially favoured of God, the sole depositaries of the sacred writings, under obligation to avoid all intercourse with other nations that would compromise these grand distinctions of theirs, to enter into a new dispensation in which there should be divine favour for all alike, upon precisely the same terms, viz. faith. It seemed to them that God had forgotten all his engagements to them and they could not readily see how the promises of glory and honour in the Old Testament could be realized. But it was the same beneficent God who had chosen Abrahan and had promised that in him all the nations of the earth seould be blessed, who for important reasons, had limited the communication of his will to the Jews until the fulness of time had come. Many illustrations of this principle will be found in the Scriptures, all showing that God sometimes reverses his action, but without any sacrifice of the great end he has in view from the beginning.

—James Hinton was for a time a skeptic. He had been religiously brought up, but was afterwards led to reject the Bible on moral grounds, *i. e.* he could not reconcile some things that he found therein with his ideas of right. But these very ideas he had got from the Bible; and the real statement of the case is that he could not reconcile some of the teaching of the Bible with other things, contained in it. Still, he felt that it contained invaluable truth, and continued to read it. After a while, he took note that the Scriptures lifted him into a holier atmosphere, intensifying his hatred of all meanness, selfishness and wrong; convincing him of his own sin and need and stimulating his desires for a better life; and it was

this purifying, elevating influence of revealed truth that gradually won him back to the faith of his fathers. Here is one of his sayings:

"I have a fancy of this sort; that the true self-denial ought to be one in which all can participate, not confined to a class. I please myself with the prospect of a time in which self-denial shall be the law of public and domestic life alike, and all orders of people be religious orders, in which society in fact shall be founded upon giving and not upon getting. What I hope for and feel it is reasonable to expect is that every child in some 200 years will be taught the right, which is, having his care on others, regarding himself, as he truly is, as an instrument and not falsely as an end, not as end either for being comforable or for being good. The wrong in us is that to each of us self comes as an end,—an error as much involved in seeking our own goodness as our pleasure."

Well, what but this is the demand of the Gospel? Such a state of society as he pictures here is simply a society in which Christ is lawgiver. What Mr. Hinton pictures will be thought very utopian by many, but it is just the kingdom of God as described by Christ. Men wish to be religious by proxy; and there is a church called Christian in which there are certain orders set apart to exercise the self-denial of the church, and to carry out the Gospel requirement of renunciation of the world, while the great mass of the church-members are permitted to indulge their inclinations for the good things of the world without limit. This is a mere parody of the Gospel. What our Lord says he says to all: 'Except a man forsake all that he hath, he cannot be my disciple.' Is it too much to hope that the generality of those called Christians shall one day learn that it is more blessed to give than to receive, and shall be delivered from this accursed regard for self-comfort and self-goodness that now stands as an effectual barrier in the way of the Gospel's onward movement? Says Mr. Hinton's biographer:

"In Spain he was brought face to face with asceticism, and was led to study man's endeavour to attain goodness on the basis of self, and its inevitable result—the putting away of pleasure and the infliction of austerities, in order to possess merit in the eye of Heaven—a tendency which he regarded as certain to crop up under all sorts of disguises as long as man is thinking about himself, even about his own goodness. 'Let the world come to an end, but let this self be killed,' cried the ascetics. They sought to kill the pleasure for the sake of self; what they did was to kill the pleasure but not the self.

When a man is entirely consecrated to Christ he becomes simply an interpreter of Christ's love to others. He is not occupied with himself but he is looking unto Jesus and unto those whom Jesus is interested in. Thus the branch, if we suppose it to be intelligent, is ever abiding in the vine that it may receive a continual supply of sap and bring forth fruit to gladden the husbandman; but in doing this the interests of the branch as a branch do not suffer in the least; it gets stronger and more beautiful from day to day.

—We see it stated that by the Census just taken New York city is found to have 1,350,000 inhabitants and Brooklyn 500,000. These two are properly one city, being simply separated by the East river. Brooklyn happens to be in another county and is therefore reckoned as a separate town. There are other towns similarly situated which may really be considered as parts of New York and the entire population of this emporium would then be about two millions. We remember when it was less than 200,000.

—In an article on "The Logic of Probability" in the *Princeton Review*, Dr. A. P. Peabody says: "We are always acting on probability, even when we are to all intents, and in our own consciousness, most entirely certain; and he who should demand demonstration at every hand's turn, and spurn the guidance of probability, would have eaten his last meal, performed his last voluntary act and lain down to die." This is quite true. Our little life is rounded in uncertainty and no man can tell absolutely what may be involved in the next step he takes, or the next word he utters. Does not the Author of our being teach us thus to live by faith?

—It is a mistake to suppose that the Church of Rome has only one Missionary Society, that of the Propaganda. A list of no less than 25 societies has lately been published. These are mostly connected with religious orders such as the Augustinians, Benedictines, Capuchins &c. Do not these various societies act in concert with the Propaganda?

—"A permanent Settlement for the Dekhan: by W. Wedderburn, Bo. C. S." We are glad to see gentlemen acquainted with the circumstances of the ryot, endeavouring to devise means for his relief. We have in former years, pleaded for a permanent settlement for the Dekhan cultivator as the necessary condition of effecting improvements in the culture of the soil; and also, the liberty of paying the assessment in kind, instead of cash. Mr. Wedderburn thinks these changes are called for. He proposed a permanent settlement in kind, limiting the ordinary Government demand to a certain fixed share, say 1-16th of the gross produce. And to encourage improvements he would fix for each field a quit-rent in kind, say 3-16ths of a dry crop. If, along with these measures, the ryot could be induced to abandon the custom of spending several times his annual income on the marriage of his little child, there would be some hope of his rising.

—"Regeneration" by Rev. S. P. Jacobs, M. E. Church, Calcutta. This little tract of 22 pp. gives a lucid statement of the change whereby a sinner becomes a child of God. The writer shows from Scripture that Christian discipleship, constituted by regeneration, manifests itself in holy living. 'To such living regeneration is causal; and while the cause operates its effect must follow.' The same act of faith which obtains for us pardon of past sin, procures for us a new nature opposed to sin; though identical in point of time, the two things are in many respects distinguishable. God promises to take away the heart of stone and give a heart of flesh whereby we may walk in his statutes. Ez. xi. 19,20. Also: xxxvi. 25-27. Besides a number of quotations from Scripture, extracts are given not only from Methodist but from Congregational and Presbyterian writers, and the book of Common Prayer. The following is from Pres. Finney:

"It has long been maintained by orthodox divines that a person is not a Christian who does not aim at living without sin, that unless he aims at perfection he manifestly consents to live in sin, and is therefore impenitent. It has been said, and I think truly, that if a man does not, in the fixed purpose of his heart, aim at total abstinence from sin and at being wholly conformed to the will of God, he is not yet regenerated, and does not so much as mean to cease from abusing God." Barnes says: "No man is a friend of God who can acquiesce in a state of sin, and who is satisfied and contented that he is not holy as God is holy."

Mr. Jacobs says that the idea that one may be a child of God without knowing it, without living a holy life, had no countenance among the early Christians. Under the heads 'Have you repented?' 'Are you always fully determined to obey God?' 'Do you abide in love?' 'Have you a desire to be holy and to be like Christ?' an earnest application is made to the reader. It will be a happy day for the Church of Christ when it comes to be generally understood that a profession of discipleship involves such a renunciation of sin as is here shown to be involved. It may be well to add that a man may be regenerate without having full light as regards the methods of sanctification. It often happens that through defective teaching men fail to perceive that holiness is not to be wrung from their own heart by resolutions and efforts; and not being taught how Christ is made to us sanctification, they fall into the grievous error that entire holiness is not to be expected from the Christian till he shakes off this mortal coil. We hope this tract may lead some to see the necessity on the part of such as name the name of Christ, of departing from iniquity.

—Some of the great inventions upon which modern science is so much disposed to plume herself, tend to the frustration of science and civilization, by putting the less civilized on a par with the more civilized. For instance at the fatal battle of Kushk-I-Nakhud, the Afghans seem to have won the day by the excellence of their artillery practice. For all we know the guns may have been cast in England. This is perhaps one of the ways in which Europeans shall be brought to a distaste for war. How often has it been pointed out by us and others in the last twenty years that international disputes may be settled by international arbitrement and that the game of war is by no means one in which civilization is bound to win.

—We should not forget however that the Turks were the first to use artillery successful in Europe, in 1453, at the siege of Constantinople. Rev. ix. 17.

—The Govt. of India have favoured the public with an account of the disastrous battle of Khusk-i-Nakhud The number of the killed and missing is 1247, or just about the half of the force under Gen. Burrows. The enemy had a force of 12,000, including 2000 Gazis, with six batteries of guns. General Burrows appears to have taken the initiative. This was the mistake. A fierce assault of the Gazis, religious fanatics, compelled the Native infantry to fall back. A retreat began that soon became a rout. The enemy pursued to within 10 miles of Candahar. The wounded found by the enemy were of course put to death. It is stated that General Burrows' advance was ordered from Simla. The telegraph will have proved a snare if it has led the powers at Simla to think that they could conduct a campaign by means of it, leaving the generals in command no real resposibility.

—The *Indian Christian Herald* says:

George Muller of Bristol is the most remarkable person in all the religious world of modern

ASIA Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

time. He is close on eighty years of age, and yet it is said, that he is as active as ever. Sometime ago he went on a preching tour through Europe. After that he went on a preaching tour to America. After spending nine months there he returned to Bristol about six weeks ago. He enjoys unusually good health, and is able to go through a great deal of work. If anything proves that God is a hearer of prayer, surely Muller's orphanages on Ashley Down, Bristol, prove it.

Mr. Muller has paid two visits to the United States. We lately had a line from a friend in America, to the effect that Mr. Muller was not unwilling to pay a visit to India. Shall we invite him to come? His testimony would doubtless be much blest to Christians.

—A WRITER in the *Indian Chr. Herald* referring to the recent expulsion of the Jesuits from France, points out that it is from a Roman-Catholic country they are expelled, and that they will seek refuge in Protestant countries, England and America, and that this is in harmony with what is predicted in Rev. xvii. The spoliation and humiliation of the Church of Rome has been effected, for more than a century, by Roman-Catholic nations revolting from the position of subserviency in which the Church of Rome desired to keep them.

—THE annals of war, bloody as they are, do not afford many examples of a holocaust like that sustained by H. M.'s 66th regiment at the battle of Khusk-i-Nakhund. Out of 520 men and officers engaged no less than 409 have fallen. It was only the other day that this regiment was in the midst of us, and some of the men were often seen in the meetings of the Lord's people. It is sad indeed to think of the mutilated carcasses of these gallant men strewing the country between the Helmund and the Argandab. The proportion of Europeans killed is much in excess of that of the Native element. Out of 1959 of these engaged in the battle, 794 were left on the field, about two-fifths. To what purpose is this terrible waste? If it were in the cause of civil or religious liberty that they had fallen, if it had been for the deliverance of the oppressed or for the defence of one's country wrongfully invaded, we would comfort ourselves for this slaughter. But unhappily we cannot dignify the war with Afghanistan by tracing it to such considerations. That which has demanded this sacrifice has been, in one word, Russophobia.

—WE much regret to see a notice (which we have placed in our Epitome) of the death of the Rev. Dr. John Newton, at Sabathu. Dr. Newton was the eldest of four sons of the venerable John Newton, all, with their father, missionaries in the Punjaub. He was born at Lodiana in 1838, went to America for his education, and returned to India in 1858. It is nearly 46 years since the elder Newton came to India. Dr. J. Newton Junr. was a most valuable missionary and his death will be felt as a great loss in the Punjaub.

—WE need hardly say that we have great pleasure in presenting our readers with the interesting letters of our brother, the Rev. Narayan Sheshadri, which enable his many friends to follow him in his tour around the world.

—THE Sunday Mirror says:

"Hindu idolatry is not to be altogether overlooked or rejected. As we explained some time ago, it represents millions of broken fragments of God. Collect them together, and you get the indivisible Divinity."

We never before heard that a thousand untruths could make one truth. But each of the fragments worshipped by the Hiddoos is declared to be Almighty and is worshipped as such, and would not have been worshipped if it had not been regarded as such. In the same number of the *Mirror* is a report of a sermon by the Babu Chunder Sen, in rapturous praise of the goddess Lukshmi, the Hindu counterpart of Mammon.

To say to a Christian who is distressed by the contemplation of evil in his own heart, 'Look at Christ instead of yourself, look at his purity instead of your own impurity, fix your thoughts upon his humility instead of your pride, upon his devotion instead of your lifelessness, upon his love to men instead of your selfishness," will seem to many a strange kind of advice to give. It will seem to them very much like bidding a man whose house is on fire, sit still and keep his eye fixed on some house that is not on fire. But the fact is, it is only by looking to Jesus that the Christian gets the victory over the evil of his nature. You have impurity in your own heart, but you have purity in Christ, and it is your privilege to say in faith, I will rejoice in the purity that is mine in Christ, and you will find that just in the measure you do this, impurity ceases to have any place in you. You are liabel to fits of anger; how are you to get the victory over this? Not by directing your attention to your own heart and nursing a great deal of sorrow on account of it; all direct efforts to bring about a change in your heart will prove ineffectual. You are to overcome by the faith which tells you that you have in Christ all things that pertain to godliness and the peace of God is one of them; so you keep looking at the peace of God in Christ, and just as you do it, you will find that that peace possesses your heart. You have a feeling of resentment towards a particular person and it seems that all your self-upbraidings on account of it, leave the ugly feeling undiminished. Occupy yourself with Christ's love to that man instead of what your own heart suggests. "Beholding as in a glass the glory of the Lord, we are changed into the same image." As the photographer's plate receives and retains the image over against which it is placed, so the Christian, placing himself over against Christ, reflects that image. This is the victory which overcometh the world, even our faith. Believing that Christ is ours we believe that all his perfections are ours; for our use; and we add to our faith, virtue, knowledge, patience, temperance &c. by getting them from him. It is on the principle of the expulsive power of a new affection, that impurity ceases to have any place in us when we occupy ourselves with Christ's purity. "He that hath this hope in him purifieth himself even as he is pure." Hope in him, means hope in Christ, and expresses a state of the mind in which, despairing of all ability to correct the evils within, we keep looking to Jesus and living upon him. The suggestion of the adversary is this: "You are impure and have no right to conceive of Christ as available for you; you must cross the river of your own impurity and then you will reach him and have him." Faith replies: "He has himself said that without him, apart from him, I can do nothing. I must be joined to him as the branch is joined to the vine, before I can live upon the treasures of grace that are in him and be freed from the evil of my own nature. So, just as I am, I come, believe, am united to him and am transformed by him." Without faith it is impossible to please God, no matter how many tears you shed and now deeply you upbraid yourself. Sorrow for sin is most important as a means of inducing the desire to be free from it; but Christ is the only Saviour from sin and he saves us from it by giving us himself.

The *Christian* of July 15th contains an account of the opening of the campaign in Surrey Chapel by the Inskip party, on the previous Lord's day. Mr. Inskip preached in the morning, Mr. Macdonald in the afternoon and Mr. Wood in the evening. A brief sketch of these discourses is given. Here is the report of Mr. Macdonald's remarks:

Taking for his text Isa. lxii. 10, "Lift up a standard for the people," he wished first to mention some points in which the standard of holiness is sometimes *lifted too high*. This is done when we demand a faultless external life. Infallibility is not the fruit of grace; it never was and never can be. All human ideals of perfection leave no margin for human frailties. Jesus was the only faultless Man that ever lived, and yet the very people among whom He laboured and for whom He died saw no perfection in Him; they said He had a devil, and was mad, and a violator of the law. God declared Job to be a perfect man, but the devil cast doubts upon his perfection, and put that perfection severely to the test. There are many people now who would not admit that Job was perfect according to the human ideal; yet God says he was according to his ideal. We shall never be faultless, therefore, from the human standpoint. But God judges from the heart, while man judges by the outward appearance; and there may be surface defects—as seen by others—that may spring from motives as pure as those of the angelic hosts.

The standard of holiness is too high when we exclude the possibility of temptation. We shall ever be tempted in this life. I cannot explain the reasons why, but I know it is a fact. When you can explain to me how the pure and spotless Son of God could be tempted in all points like as we are, it will be time for me to explain how the purified human soul is liable to temptation. Again, the standard is too high when we insist that sanctified souls can never fall again. They do not claim this for themselves, but they do claim that, by the grace of God, they are in a safer position with a purified heart than with an impure heart.

On the other hand, the standard of holiness is placed *too low* when we lift it only to the level of the freedom from condemnation. That is the privilege of *all* believers; a man cannot be justified and condemned at the same time. There may be moments of self-condemnation, but the regenerate soul will immediately flee to Christ for pardon. The standard is too low, also, when we insist that it is simply freedom from committing sin. "He that committeth sin is of the devil." Yet you will hear professing Christians say they commit sin every day, and expect to do so as long as they live. The conscious voluntary commission of sin is a burlesque on Christianity. Once more, the standard is too low when it is placed simply at the keeping of sin under control—binding and strapping it down so that it shall not break forth. Grace does more than that; it not only holds sin down, but it kills it. Sin is put under control at conversion. Entire sanctification not only binds the old man, but casts him out.

Where then is the golden mean between these extremes? What is sanctification? It

is, first, the removal from the human soul of everything that is not in accordance with the Divine will, so that we can say always and everywhere, "*Thy* will be done." With depravity in our heart we could not say that. Then there is the incoming of the Divine personality—Father, Son, and Holy Ghost—so that we are filled with all the fulness of God. We cannot contain all that fulness, but we can be filled with it. The incoming of these personalities brings with them the Christian graces,—the fulness of faith, peace, joy, love. Faith expels unbelief; love expels hatred; humility excludes pride. That, in the rough, is what we understand by Christian holiness. That is the standard which we purpose raising here in the name of the Lord.

In the evening after Mr. Wood had resumed his seat, Mr. Inskip spoke again—

He proceeded with an address, which was pitched in low tone at first, but soon became an impetuous, resistless torrent of eloquent and impassioned speech. Its effect was electrical, and we can only compare the after part of the evening to one of the negro revival or camp meetings of which we have read. We must content ourselves with giving snatches of the address which now and then glided into prayer, and annon burst forth in vehement declamation. There are many plans, he said, for uplifting society, but what is needed everywhere is a church that has an experience. Many churches are taking refuge in work of various kinds; that is well enough, but it cannot supply the lack of the baptism of the Holy Ghost. We do not so much need more work as more power—not more effort, but more faith. Christianity, to-day, instead of bringing the world to the feet of Jesus, is begging permission to exist! Churches that ought to be jammed and crowded are only full of empty pews. The great body of believers, who, because they have been so long at work, ought to have crippled all the energies of infidelity, are almost powerless in the presence of a defiant and rampant scepticism that dares them to do their best. You can get more people to go to a theatre than to a church. People are driven away instead of being attracted. We are trying a thousand ways to supply the lack of spirituality. They will fail, and we shall go into the records of history as a discomfited generation. People talk about the progress of Romanism and so-called science and philosophy. Well, Protestant Christianity is not worth a groat if there is no Holy Ghost in it. We want religion enough to glory in being fools for Christ's sake. We need a faith that will laugh at impossibilities, and say it shall be done. I call upon the Christians of England, in the name of the Lord, to join us in this fight. Get ready is solid column, and the Lord give us the victory!

The Bombay Guardian.

SATURDAY, AUGUST 7, 1880.

THE SEALED BELIEVER.

"SEALED with the Holy Spirit of promise." Eph. 1-13. The expression 'the Holy Spirit of promise' directs our attention to the promise of God to believers set forth by the prophet Joel in the well-known words quoted by the Apostle Peter on the day of Pentecost. The great feature of that promise is that they who belong to the dispensation of the Spirit should have the presence of the Spirit of God with them as he was not with those who believed under the former dispensation. Joel announced that the Spirit whose presence had been the distinction of prophets and other specially-favoured persons under the Mosaic dispensation should be with every believer of whatever grade; even the servants and handmaidens, should be animated by the Spirit, so as to see visions, so that the things of the spiritual world should be revealed unto them. But of course certain things are understood in this connection. It is understood that they who are thus favoured have been led to see the necessity of this and have been made acquainted with the corruption of their own spirit, and their own inability to guide themselves. It is evident that so long as a man supposes that he has ability of his own to guide himself, the Spirit of God will not take up his abode in him. It is implied that a man has been brought to delight in the things of God and earnestly to desire that these things shall be revealed unto him and through him. If the things of the world have an attraction for him, and if he is really in his heart desiring to obtain the honour that cometh from man, or to obtain wealth or worldly power, it is vain to suppose that the Spirit of God will rake up his abode in him. He must rejoice in the Lord Jesus Christ and greatly desire to know him as he is and to be made acquainted with his love; otherwise the Spirit of God will not come to him, for the Spirit comes to glorify Christ. For we have not only the account given by the prophet Joel concerning the Spirit; we have a detailed description of his offices and of the character of his teaching given by the Lord Jesus in that last conversation with his disciples, John xiii-xvi. And our Lord tells us expressly that the Spirit of God comes that he may glorify Christ in us, not to glorify us. It follows that he will not come to us if we are not much more intent upon the glory of Christ than upon our own. There must also be a readiness on our part to be brought fully under all the truth of God. The Spirit is the Spirit of truth and comes to us that the truth as it is contained in the Scriptures, especially that which relates to our Lord Jesus Christ, shall be carried with power to our hearts. The great things implied in the gift of the Holy Spirit are these: realization of our own ignorance and sinfulness; an earnest desire to please God and fulfil the end that he has in redemption; an earnest desire to know the love of Christ and be habitually filled with a sense of it; a willingness that the Spirit of God should lead us in the way that seems best to him, however contrary it may be to our accustomed manner of acting, and however much it may bring us into conflict with our fellowmen; an intense desire for that holiness without which no man can see God. Now it is evident to any one who knows any thing about the Scriptures that such desires and such convictions as we have spoken of, do not take possession of the heart except by the Spirit of God. This is an important fact which we need carefully to consider. No man can call Jesus Lord without the Holy Spirit, and all true love, self-denial, and spiritual perception are from him. It is evident therefore that just as God had a revelation in the world during the times preceding the advent of Christ, so the Spirit of God was in the world teaching all who received this revelation. What then are we specially to understand by the Gift of the Spirit of God under this dispensation? We understand a special power and manifestation of the Spirit of God, as remarkably beyond what was experienced previously, as the New Testament is beyond the Old. The point which it is specially important for us to notice is that Christians may have the presence of the Spirit of God in that inferior measure that characterized the former dispenation and not be aware of the fact that they have not received the promise of the Father, the baptism of the Spirit, that constitutes the signal glory of this dispensation. The Ephesian Christians having already believed on the Lord Jesus as their Saviour, received the seal of God, the baptism of the Spirt. The apostle refers to this as a definite event, not something they had grown into, but a particular glorious experience marking the hour in which it took place with a glory never to be forgotten. When a king puts his seal upon a thing, he declares it to be his; it is his and not another's. It is treason for any body else to lay claim to it. But let it be noted that the impression made by the seal remains and does not pass away. There is a fulness of the Spirit which is a vertual attestation that the individual belongs to God. It is God's acknowledgment of him, and may be seen and known by all who are willing to see and know it. It is the presence of the Holy Spirit with the believer in this sovereign way that constitutes his sanctification. If men would understand that this is sanctification, namely, the plenary indwelling of the Spirit, they would find many of their objections to the doctrine, falling to the ground. Men shrink back from the idea of finite perfection; they are staggered by the suggestion that this heart so corrupt, such a sink of iniquity, should ever be made abidingly pure. *Well, it is simply the abiding presence of the Spirit with us as the* Lord of our Spirit that constitutes purity. Take away the Spirit of God and the individual is a sinner, capable of all evil. There is none good but One, that is, God, and there never will be any good beside him. It is his goodness dwelling in us by the Spirit of God that is our sanctification. It is not that the Spirit of God remains with us because we are pure, but that we are pure because the Spirit of God remains with us. To be sealed with the Holy Spirit of promise is to have the Spirit dwelling sovereignly within us; and we cannot suppose that any Christian will deny that it is as easy for the Spirit of God to occupy the throne of our being as to sit upon a lower step of the throne. It is not a question of what the believer can do, but of what the Spirit of God can do. The *earnest* of the Spirit does not mean a partial exercise of the Spirit's power in token of the fulness to be hereafter bestowed, but it means the Spirit of promise given in token that we shall be partakers of Christ's accomplished glory in the last day. This is a matter that concerns every Christian; the seal of the *King is necessary for all the King's own. Has Christ risen from the dead? Has he* ascended up on high? Has Pentecost set in? Then is it our privilege to be sealed with the Holy Spirit of promise, all the way along our Christian course. But we are to seek it as the apostles sought it, in the days preceding Pentecost, with deep contrition, thorough humiliation, reparation of evil, compliance with the Master's instructions, with fasting and persevering prayer.

WE are this moment being canvassed, inspected, weighed.

REMINISCENCES. LXXX.

OUR readers will bear with us while once more we transcribe from the metrical retrospect; but we do not expect to inflict any more of this upon them for some time. We left Homunculus with Paley's Evidences on his table, surprised by the favourable effect produced upon his mind by a partial reading of the book, wondering whether there could really be a basis of truth in the Gospel accounts, and finally deciding to read the book scanningly and carefully.

View him now once more.
In mood sedatest weighing link by link
The chain whose unseen anchor is God's throne.
Fruits never elsewhere seen proclaim a Vine
Whose husbandman is God. Love, in these lives
So freely, day by day, at danger's feet
Laid humbly, and so beautifully lost
In the one thought of bearing to mankind,
Highest or meanest, knowledge of its Lord
The Saviour, well may wake our wondering hearts
To seek its glorious Fountain. Ah if ever
Love thus without reproach had fitly borne
Witness of that stupendous Love that looks
From heaven's high throne through Calvary on man.
"Lord, help my unbelief!" Had he not helped,
That cry from unbelief had broken loose
Nor then, nor ever. Thou whose word drove far
The demon that had stood so long between
A tortured sire and son, now show'st in heaven
An arrow that should pierce the chief of those
Whose captive we through many scenes have followed.
"The word is God's; the doubts were mine, now mine
No Longer. Be there in the world but one
Undoubting one, that one I can but be.
Most shall I marvel at my blinded mind
Which scornfully made way while thousands passed
Into the banquet-chamber spread of God,
Or at the Goodness prompting such a feast?
God in these Scriptures and I knew it not!
"Why here?" This now the problem. Glorious *things*
Though wrought, yet ah! how many perils stand
Betwixt him and the kingdom which our Lord
Shall with his Glory in a coming day
Make luminous. How many myriads dwell
How many furlongs nearer to its walls,
Yet enter never. Wherefore then should joy
A garland weave because yon shrouded soul
Belated gains such vision as to men
Is common and condemning? Hope no less
Bids joy a chaplet liesurely prepare.
Though from the kingdom far, the traveler's face
That looks towards it has a radiance
Not to their faces known whose tents are pitched
Beneath its walls.
"Here then the mind of God,
Here in these pages, wondrously benign,
The veil deposes and its treasured thoughts
Shows to the poor in spirit. But I know,
Anticipatingly, that here are found
No such dishonouring doctrines as usurp
The sovereignty of scripture and eclipse
Its lustrous light serene. 'The Son of God'
Can scarce be God; from heathenish rites the thought
Of 'blood propitiatory;' superstition
Her 'hell' would not abandon; in man's works
The love of sinning would 'no merit' find.
Yet oh, how well becomes it one whose feet
Now from a life-long maze of error issue,
To yield unstained the tablet of conviction
To God's unerring words, be their demands
No matter how confounding."
Danger wears
An aspect less forbidding where the main
In waste and shadowless expanse is slow
To tell of what Creation's third day saw,
Than where the long-lost briefly hope to reach
By tortuous and diminished passages
A final heaven Unbelief and faith
Are parted by how many false beliefs.
How many simulated Christ's go forth
With wine and milk to meet the fugitive
And lure him to a rest like Sisera's.
Upon the book he whose anointed eyes
The sun-eclipsing signature of God
So late had seen, with still-beclouded vision
Sat down to hear celestial wisdom tell
Her unexpected tale. But who may guide
Man's truthless spirit through the thoughts divine
In human words by truth's celestial Spirit
Let down to earth? Day on his soul should break
Before man's ministering aid should find
A world so formless and so void exposed
To its late kindness. Thus by Sychar's well
The Saviour sowed and for his absent ones
New fruit prepared. "The book to guide me given
Needs it a mediator? Is it blind or deaf?
Must man interpret when God speaks to man?
Bethink thee, though, how fearlessness made fast
Thy long-worn chains of darkness. In thy mind
Not one Goliath only frowned on truth.
One fallen, many more stand forth to save
The mansion where for many years much goods
They had laid up.
What though yon page reveals
A world redeemer? Thee no sense of sin
Instructs to seek that world-redeeming grace.
Who came to find the lost and from their sins
Repenting sinners save, thee never lost
And never conscious of impending wrath
Why should he sprinkle with atoning bood?
"*Oh* Father of the lowly Friend of man,
The loving Jesus, here I read that men
All men are sinners, all without desert,
Save of thy wrath. Here, not in consciousness
I read it. Shall I halt betwixt thy word
And consciousness? did conciousness not close
The orient window where the light of life
Poured many years its unadmitted beams?
Let God be true though every man a liar,
Myself the chief. Thy word I make my word
And name myself a sinner. And I read
That, rich in mercy, thou hast given thy Son
The lost to save. The faith by which alone
I ascertain my danger, ascertains
Jesus by thine irrevocable fiat
Appointed my redeemer. Then through him
Why shold I not look boldly unto thee,
Expecting that the wondrous work begun
Shall to its term by unconjectured methods
Triumphantly be carried?"
Can a soul
Be linked to Christ and everlasting life
By such poor faith as this? With light so scant,
With need so unconfessed, and muddy pride,
Th'accumulation of so many floods
Of "self's" perennial Nile, how shall this man
Find access to the Saviour? Marvel on
And ever. 'Be thy sins, my son, forgiven,'
Such not untruly to his inner ear
Ill-comprehended words were borne. Then joy
Told it in heaven; though on earth, nor he,
Nor other, hailed with jubilant thanksgiving
The gift bestowed. God's gifts of life are seeds
Whose occult virtue slowly steals abroad
In trees of paradise. Sin weaves a veil
To hide the face of God, and little dreams
That by *that* veil man's nature from himself
Is hidden equally. The blessed word
That out of banishment the Maker brings
Near to his worm repentant, strips that worm
Of its imperial purple, and casts down
The Dagon-self of past idolatry.
'Tis as we tread the ladder of the skies
That light is shed upon the dismal steps
Where our depravity goes down and down
Even to the gates of hell.
Thy hand the helm
Guided, oh Christ, and dangers day by day
Confounded, saw a barque so frangible
Elude their touch of death. Line upon line,
Instructive, day by day build strangely up
The renovated temple of the mind,
(Like Herod's when each worthless stone gave way
To one its opposite in chiselled strength.)
Too long the secret slumbers; and believers
Abide in unbelief of mercy gone
To be the guest of such an enemy.
Must Providence do all? In fervid love
Canst thou not take one step and tell the world
What Saviour thou hast found? The Saviour knows
What sinner he hath found and slowly lets
The unused feet with ruggednesses make
Acquaintance.
But the time recedes when love
Her lessons in seclusion is content
To give. Surprised, the world beholds one more
And such! a witness from the ranks of sin
Stand up for Christ, and in his hand Christ's word
Grasping, turn heathenward his stedfast face.

INTERNATIONAL BIBLE STUDY.

August 15th, 1880. *Matthew XXII.* 1-14.

"THE kingdom of heaven is like unto a certain king who made a marriage for his son." This parable is intended to show the rejection of the Gospel of God by the Jews, their rejection and national overthrow by God, and the conversion of the Gentiles. We see then the force of the expresion, "The kingdom of heaven." The kingdom of heaven is the Gospel dispensation. The object of the Gospel is to enthrone God in the heart of man, and when we pray 'thy kingdom come' God answers by those operations of the Spirit and of his providence which facilitate the spread of the Gospel in the world. Let us look at the story of the parable first. A king makes a marriage for his son. Some are specially favoured with invitations. Strange to say, they are unwilling to come. Some urgency is brought to bear, but without success. They take not the slightest interest in it; they act very much as though it were an enemy who was trying to induce them to come to his palace, that he might get them in his power. If it had been a king like Herod the Great, treacherous and tyrannical to the last degree, they could not have shown a greater reluctance, though they would have been careful to put some disguise upon their reluctance. Some of them actually seized those who brought them the invitations and put them to death, adding injury to insult, and defying the king. He sends a force and destroys the city where these wicked men had the ascendency. He then commands his servants to go to the outcasts of society, those that would be found in the highways and among the hedges, and bid them to the feast, making no distinction, but calling all alike whatever their poverty and wretchedness. In this way the wedding is furnished with guests. We can see them approaching the palace gates. One of them is a rag-picker. When he reaches the gateway his heart sinks within him. He says to himself: 'Surely there must be some mistake about this. If the man had told me that the king had some work for me to do for him in his kitchen, I could understand it; but he actually told me that the king had sent for me to be a guest at the marriage of his son, and to occupy a place intended originally for one of the nobility who had refused to come. Is it at all likely that the King wants to see me sitting there? a pretty figure will I cut there! Surely the man must have made a mistake; he must have misunderstood the instructions of his Master. But here is the very man that bade me come. If he will go with me to the gate I think I will venture in.' The messenger offers to go with him to the gate. He is about to go forward when a costermonger of his acquaintance says to him: 'You great fool, do'nt you know better than to go in there? The king has invited you, you say. I tell you, you will never come out of this gate again, except in chains to go as a slave to the king's mines to spend your life in darkness and toil.' The ragpicker starts back in dismay. The messenger says to him: If the king wanted men for his mines why could he not take you by force in the highways and hedges and send you there? Is he under the necessity of employing any deception? So the rag-picker takes heart again and crosses the threshold of the gate. The porter here takes him into his lodge and gives him a wedding-robe. Apparelled in this he finds in himself boldness to enter the banqueting chamber and take his place with the rest. He can hardly recognize his neighbours, in their new robes, but looking closely he sees a well-known navvy here, a tinker there, some beggars opposite, and yonder some who had been lepers but whose leprosy seems to have departed from them. He overhears the conversation that is going on and it is as different from what he had been accustomed to hear from their lips as it could possibly be. They are talking about the king and his Son, and the great blessedness of being permitted to dwell in

his palace, receive loving behests and fulfil them.

The disciples of our Lord must have found it difficult to understand what he was aiming at in this parable, until they were scattered abroad by persecution, and especially after the conversion of Cornelius and his friends. For some years after the resurrection of Christ they were absorbed in the desire to get their fellow-countrymen saved, and for some time after Pentecost the power of the Lord was so gloriously revealed in connection with their ministry in Jerusalem that they could not perceive that they had any call to go elsewhere. But before the actual destruction of Jerusalem, the teaching of this parable concerning the conversion of the Gentiles was fulfilled in many lands. Before the destruction of Jerusalem thousands of converts in Asia, Africa and Europe were made acquainted with these prophetic parables of our Lord, (this, namely, and that of the husbandmen xxi. 33.) And when that destruction took place it was regarded as a remarkable attestation from heaven to the truth of the Gospel.

When the king came in to see the guests he saw there a man who had not on a wedding garment. This man probably had more decent apparel than his neighbours and thought it unnecessary that he should put on one of the robes provided. The very advantage he had over others proved a snare to him. So there are those who consider that they have all along been Christian in an important sense; they have not yielded to the temptations which have led away others; they have been all along attentive to the requirements of religion; all that they needed was to add the profession of religion to their practice. But these persons blind themselves with regard to the salvation which God has provided. Salvation is not by faith in our own righteousness; we need to be saved from this. The induing of the marriage-robe signifies that by which we lay hold of the righteousness of God, even faith in the Lord Jesus Christ. We need to be delivered from that faith in ourselves which makes us believe first, that God accepts us on the ground of something in ourselves, and second, that we can of ourselves do what is pleasing to God. The believer puts on Christ as his justification and as his sanctification. Christ is all in all; as the vine is all to the branch.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

"*To the Editor of the Bombay Guardian.*"

DEAR BROTHER,—After posting my last letter to you at the Pinang Post Office I had a very pleasant drive over different parts of this truly very beautiful island in company with the Rev. W. Walker, the government Chaplain of this place. He very kindly gave me a good deal of information regarding his large parish. Mr. Walker belongs to the Church of England and is an excellent specimen of what a parochial minister should be. He conducts three services every Lord's day, and on week days visits the European hospital jail, and the government Free School which is principally attended by Chinese children. He very kindly took me to all these places. The school is as good as any we have in India. Strange to say, I found the same series of books used in these parts as those used by us in India, viz Nelson's Royal Reader's. The Highest Class I examined in reading and history, and the young men did very well indeed. I fear the Chinese children find it a much more difficult task to acquire a correct knowledge of your English sounds than our Brahman and Parsi children. However they are getting over their difficulties wonderfully well.

You will be gratified to hear that Mr. Walker takes a good deal of interest in mission work. He has the Rev. Balla Vendrum, a Native of Madras, associated with him in carrying on the work of the Lord amongst the Tamil speaking population at Pinang, who are found in large numbers. Mr. Balla Vendrum has more than a hundred persons in his congregation. He has also a Tamil School for Tamil children.

Opposite to Pinang is what is called Province of Wellesley. A Rev. Mr. Courtney labors on that island. I was very happy to form acquaintance with my fellow countryman Balla Vendrum. He, like most of his brother clergy, is blessed with a large family who are trying to bring over their countrymen to the Lord Jesus, and, it is hoped that their efforts will be crowned with success.

Sometime ago the Church of Scotland had a mission here, but for want of agents they have very generously made it over to the S. P. G. in connexion with which the above mentioned brethren are zealously working.

There is a Baptist Missionary, a Mr. Macdonald, working amongst the Chinese speaking population, but I am sorry to say I had no time to call on him. Our vessel was to stay at Pinang only for a few hours.

I am told that this is a very healthy place and agrees with Europeans wonderfully well. We had a most pleasant voyage from Pinang, or rather from Point de Galle to Singapore, where we hope to arrive tomorrow early in the morning.

In my private reading of the Bible I came across the following wonderful passage: "from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the LORD of hosts." Who would have thought that Malachi, nearly 400 years before Christ, could have foreseen all this so clearly as he seems to have done in the above-mentioned passage. Don't you think that the passage has had already its fulfilment? Why only last Lord's day, more than seventy lacs of children from the United States to Australia have been praising the name of the Lord all the world over. Well, let us hope and pray that what has partially been accomplished will be wholly accomplished in God's own good time.

We hope to spend 24 hours at Singapore and afterwards proceed to Hong Kong where I may have to stay for a fortnight. With Christian regards to yourself and all enquiring friends,

I remain ever yours affectionately,
NARAYAN SHESHADRI.

DEAR SIR,—It has now been decided to hold the public meetings of the Bombay Missionary conference (D. V.) on the evenings of Aug. 25, 26 and 27. The Framji Cavasji Institute has been engaged for the purpose. Morning prayer meetings will be held at 7-30 on each of the above days, at Maj. Oldham's bungalow. It is expected that the sermon will be preached by the Rev. J. Douglas of Indore, on the evening of Aug. 25. I hope to make a more complete statement next week.

Yours Sincerely,
C. W. PARK.

Aug. 6. 1880.

NOTICES.

A Public Lecture to English-Speaking Natives will be delivered in the Ambroli Mission Church, Khetwady, on Sunday, 8th inst., at 6 o'clock P. M., by the Rev. A. C. Grieve. Subject:—"THE GREATEST OF GREAT MEN." All are cordially invited.

RECEIVED for Grant Road M. E. Church: from Mrs. R. Rs. 5; Miss M. 3; I. F. R. 15; J. N. H. 12; W. W. 10; H. T. 1.

FOR House of Hope from S. R. W. Rs. 5.

APPOINTMENTS for to-morrow: Grant Road M. E. Church: 8-30 A. M., R. Sharman; 6 P.M. I. F. Row.——Dean Lane, Fort: 11 A. M. & 6 P. M. G. Bowen.——Mazagon: 11 A. M. J. N. Hawkins; 6 P. M. J. Morris.

Epitome of News.

SATURDAY, JULY 31.

—*Bombay Gazette*, referring to a recent judgment of Mr. Justice West: "It would be hard to imagine a sadder tale than that unfolded in this judgment. The merciful judgment of the common people of England, as DeQuincey has it, is wont to veil more such euphemisms as 'unfortunate' and 'misfortune,' the lapses from virtue which in England recruit from time to time the class that there corresponds to a large degree to these naiquins. But misfortune of this kind is the law of the naiquin's being, the air she breathes. For according to this judgment the guilds of dancing girls are maintained by "the female births occurring in the communities themselves, and by female children brought in infancy. (Every naiquin must needs be a harlot. *She is taken as a child*; she is taught lascivious acts; forbidden marriage, but wedded to a dagger by rites of corrupt significance; and then, at the moment of aptitude sold to some epicure in licentiousness. Her livelihood thenceforth depends on her skill and zeal in her base profession. Dancing and singing are subsidiary accomplishments, but they are only subsidiary. As the naiquin herself wanes in attractiveness, she must adopt a daughter *if nature has not provided her with one*; and, as a severance, is strongly opposed to the class sentiment, the worn out harlot recoups herself for the past by inflicting a like wrong on a new victim. Thus the evil system is perpetuated from one generation to another."

—An officer with General Burrows' force, wrote from Girishk to the *Kandahar News* of the 19th July:—Ayub Khan is supposed to have crossed the Helmund and we march to Khushk-i-Nakhund on the Kandahar road, where we hope to meet him. The Wali is in our camp, very low spirited indeed, but glad to have saved his head. Of course he will be no longer Wali, and so this problem has solved itself and got us out of a fix. The weather is very warm in the day but the nights are delightfully cool; the thermometer went down to 62° yesterday morning. All the troops are in good health. The two padres, Mr. Cane and Father Jackson, were seen well to the front in yesterday's affair (the encounter with the Wali's mutinous army), the latter with the 66th skirmishers.

—Through communication over the Sibi Railway, which was partially interrupted by floods since the 1st July, was again restored on the 22nd instant.

—The *Englishman* hears by telegram that Oochaik, recently Burmese Ambassador at Thayetmyo, is dead. Foul play is suspected, as, after an interview with King Theebaw, the latter expressed a wish not to see Oochaik again, and, next day his funeral took place. The reasons assigned are the failure of the Embassy and assistance afforded to Nyoungoke.

—*C & M. Gazette*: On Saturday night, a Patban living in Lahore seized with a fit of jealousy, owing to the faithlessness of his wife, killed her, his mother-in-law, and two other

women of doubtful character. He was at once taken into custody.

Monday, August 2.

—The Str. *Ash* has returned from the Laccadives with the missing men of the *Mahabaleshwar* including the Captain & boat's crew, discovered on another island.

—*Bombay Gazette*: The result of the railway case at Arconum is that Captain Archer was fined Rs. 25 for assault, Rs. 25 for interfering with the convenience of passengers, and Rs. 1,000 for obstructing the servants of the railway. Mr. Henry was acquitted.

—It is reported that His Highness the Maharaja of Travancore intends to set apart the private funds left by the late Maharaja (which amount to about eighteen lakhs of rupees,) towards certain objects, the most important of which is the establishment of a Sanskrit College.

—A telegram from Simla to the *Pioneer*, dated 29th July, states :—"The total strength of the force with General Burrows was 2,400. With General Primrose at Kandahar there are now about 3,000 men, two regiments of the reinforcements having arrived on the 27th. General Phayre has about 2,000 men on the railway line of communications, and these are to be concentrated forthwith; the majority at Pishin for rapid advance on Kandahar, and partly at Sibi. Two strong brigades of Bengal troops are to be pushed forward from India with all speed."

—*Lucknow Witness:* The railroad bridge on the ice across the St. Lawrence river cost $15,000, which amount was more than saved in expense of transportation. In the two months of its use 10,000 cars with 10,000 tons of freight crossed on it, as many as 11 heavily-loaded cars and an engine at times crossed together. The bridge was taken up, April 1.

—The *N. Y. Herald* is arranging to publish separate daily editions of itself at Chicago, Omaha, and San Francisco.

Alluding to a religious procession at Ahmedabad, the local *Hitechu* slyly remarks :—Prabhuji was mounted on an elephant, and for fear that his Godship should tumble down, he was held fast by a man!

Tuesday, August 3.

—The *Jam-i-Jamshed* hears that the village of Coorla has been purchased by H. H. the Holkar from Mr. Ardaseer Hormusjee Wadia, for Rs 8,00,000.

—*Celestial Empire*: Details continue to come to hand showing the calamitous nature of the visitation which has fallen upon the unfortunate people who inhabit the valley of the Saikiang, the great river which flows through the southern provinces and debouches in the neighbourhood of Canton. In the beginning of the present month, owing to the rains which had fallen almost incessantly for two months previously, the river—which is reckoned the third in point of size in China—began to overflow its banks, and the breach once made, the inundation of the surrounding country became general, an immense tract of country being covered and whole villages swept away. Several districts on each side of the river have been completely laid under water. Fat-shan, Lan Hoi, San Shui, Fwa Hui, and Ku Yu, once populous and thriving agricultural sections, now form, it is reported, the basin of a vast inland sea, the crops which a while since covered them having been swept away by the waters. Nor is this the worst feature of the calamity. Thousands have lost their lives, in one district alone no fewer than 5,000 people being drowned in one day. Such a disaster has not befallen the neighbourhood since the days of the Emperor Tau-kwan, when a like calamity occured but one hardly so terrible in its effects.

—*Englishman* :—On Tuesday afternoon a fisherman harpooned an alligator off the Cossipur gunfactory, and, on the mouster's stomach being opened, thirteen pieces of gold jewellery were found in it.

Referring to the rupture of diplomatic relations between Belgium and the Vatican, the French journalist John Lemoinne, writes :—It is the most Catholic country in Europe which finds itself compelled to this separation, by the secret and underhand war waged against it by the court of the Vatican as well as by the open warfare of the Belgian bishops. There, as everywhere, the struggle has been on the capital and fundamental question of public instruction. It is well-known with what fury the Belgian clergy opposed the laws which deprived them of the monopoly of primary schools which they had enjoyed for the last forty years. What we will simply call the secularisation of the schools, not to use a barbarous word, had been the object of the bishops. Not only did they interdict the lay schools, but the families of the children who attended them were excommunicated. The Belgian Government innocently demanded the intervention of the supreme head of the Catholic Church, and had received from His Holiness an expression, in reply, of the most conciliatory intentions. It was believed that Leo XIII. the former Nuncio at Brussells, who had been on the most intimate and friendly terms with King Leopold, would be glad to mend some of the windows which his predecessor Pius IX. had broken. Officially and diplomatically, the Pope seemed to blame the Belgian bishops and to exhort them to moderation; the Government, on its part, resisted the wishes of the liberal majority because it thought it could rely on the assurances of the Pope. The bishops, however, continued their hostility, affirming that they were covered by a higher authority, and that they knew what they were about. And so it turned out; indiscretions have been committed, and revelations made which have shown that the Pope, whilst pretending to disavow the conduct of the bishops, was all the while expressing his approbation of it by private instructions communicated to the bishops in letters intended to be kept profoundly secret. It was not till these dark proceedings were brought to light that the Belgian Government discovered that it was being humbugged by the court of Rome, and resorted to the extreme step of breaking off diplomatic relations."

—*Overland Mail*, July 16 : A terrible colliery explosion, resulting in the death of 119 men and boys, has occured at Risca, near Newport, Monmouthshire.

Another gas-main explosion has occurred, one of the streets of Bilston, near Wolverhampton, having been torn up for a distance of 100 yards. No lives were lost.

The Midland Counties have been visited by severe thunderstorms and floods, and several fatalities have occured. London has also seffered to a less extent.

Amongst the deaths recorded during the week are :—Major-Gen. T. Raikes, C.B.; Lieut.-Col. W. C. Newhouse; Canon Miller; and Mr. Tom Taylor, editor of *Punch*.

—A telegram received from General Phayre by the Bombay Government gives a report sent by a messenger from Colonel St. John, dated 29th July, of his arrival at Kandahar with General Burrows and General Nuttall. The action was fought on the 27th and lasted from 9-30 a. m. to 3 p. m. Following list is given of killed and missing :—Estimated loss 66th Regt. 400: Grenadiers 350: Artillery 40: Sappers 21: Cavalry 60. *Officers Killed or Missing.* Captain Heath, Brigade Major; Major Blackwood; Lieuts. E. G. Osborne and H. Maclane, Royal Artillery; Lieut. T. R. Henn, Royal Engineers; Colonel J. Galbraith, Captains W. H. McMath, E. S. Garrat, F. J. Cullen, Roberts, E. M. Rayner, Lieut. A. Honeywood, H. J. O, Barr, R. T. Chute, 66th Regiment; Lieut. W. Owen, 3rd Cavalry; Lieut L. N. W. Hinde, and Lieut C. G. Whitby, Grenadiers : Capt. H. F. Smith, Lieut. D. Cole, and Lieut. W .N. Justice, Jacob's Rifles. *Wounded.*—Lieut. N. P. Fowell, Royal Artillery; 2nd Lieut, H. Lynch, and Surg. Major A. E. Preston, 66th Regt.; Colonel H. S. Anderson and Captain J. Grant, 1st Grenadiers; Major J. S. Iredell, Jacob's Rifles. Provisions and ammunition are plentiful in Kandahar.

Wednesday, August 4.

—Poona telegram: The estimated loss of Jacob's Rifles is 350. This was accidentally omitted from the previous telegram.

—Itwas stated in a telegram from New York, July 16th, to the London papers that negotiations had been set on foot at Lima for the Confederation of Peru and Bolivia under one Government, and that authorised Representatives of both countries had signed a Protocol of Confederation, which had been laid before the Peruvian Council of State by President Pierola, who supports the scheme.

—The 78th Highlanders and the 13th and 15th Regiments Native Infantry have been warned for immediate service in Southern Afghanistan.

—Is the school master abroad in India? In several respectable English papers we have lately seen a meteor described as a comet.

Thursday, August 5.

—Press Commissioner: Kandahar, 29th July. —General Burrows marched from Kushk-i-Nakhud on the morning of the 27th, having heard from me that Ayub's advanced guard had occupied Maiwand, about three miles from the latter place. To enemy's cavalry appeared to be advancing from the direction of Haiderabad, and their camp on the Helmund was ten miles above Girishk. The artillery and cavalry engaged them at 9 a.m., and shortly afterwards the whole force of the enemy appeared and formed line of battle—seven regiments of regulars in centre, three others in reserve; about 2000 cavalry on right, 400 mounted men and 2000 Ghazis and irregular infantry on left; other cavalry and irregulars in reserve; five or six batteries of guns, including one of breechloarders, distributed at intervals; estimated total force 12,000. The ground was slightly undulating, the enemy being best posted. Till 1 p.m. the action was confined to the artillery fire, which was so well sustained and directed by the enemy that our superior quality of armament failed to compensate for the inferior number of guns. After the development of rifle fire our breachloaders told, but a vigorous advance of cavalry against our left and Ghazis along the front caused the native infantry to fall back in confusion on the 66th, abandoning two guns. The formation being lost, the infantry retreated slowly, and, in spite of the gallant efforts of General Burrows to rally them, they were cut off from the cavalry and artillery after severe fighting in enclosed ground. General Burrows succeeded in extricating the infantry, and brought them into line of retreat. Unfortunately no efforts would turn the fugitives from the main road, waterless at this season; thus the majority of casualties appear to have occurred from thirst and exhaustion. The enemy's pursuit continued to ten miles from Kandahar, but was not vigorous. The cavalry and artillery and a few infantry reached the banks of the Argandab, forty miles from the scene of the action, at 7 a.m.

—Same, Aug. 4 : A strong division of all arms under the command of General Roberts is prepared for immediate march on Kandahar from Cabul.

—We are favoured with a copy of the *Indian Railway Travellers' Guide* for August, published at the *Bombay Gazette* Office price 8 annas.

—*Indian Chr. Herald* : "The learned Maharatta lady, Roma Bai, we are sorry to learn, is reduced to great distress since the death of her brother Sreenibash Shastri. The *East* recommends her employment in the Bethune School as a teacher of Sanscrit, and our contemporary of the *Brahmo Public Opinion* commends her case to those *rich* folks in Calcutta who would like to have a tutor to teach their daughters Sanscrit. We do not know why should it be thought necessary for Roma Bai to work and thereby earn her livelihood. Why

cannot she condescend to marry and make some worthy young man proud of her hand? This is perhaps the simplest way of solving the difficulty."

—We learn from the *Dnanodaya* that Mr. Govind Shastri of Nassick has given the first of a series of lectures before the Arya Somaj, to prove that Christ was *an incarnation of Vishnoo*!

Friday, August 6.

—Deaths last week, 316. The mortality has fallen wonderfully in the last two months.

—From the Press Commissioner: Quetta, 4th August.—Native messengers, bringing news of Ayub Khan's movements, state that up to the 1st August his army was at Sangbar, the leaders were in perplexity not knowing whether to advance or remain where they were. Ayub's loss is very heavy. The messengers say he had no hope of successfully attacking Kandahar. The news of course requires confirmation.

The Thull Chotiali garrison arrives to-day at Hurna. They have met with no opposition from the people, who have, no the contrary, assisted the march of the force.

A third detachment of 2-11th Regiment arrived at Quetta yesterday.

2,500 transport bullocks have safely reached Sibi from Saugan through the Murree hills.

—The Viceroy has received the following message from Her Majesty the Queen-Empress:—"My heart bleeds for the loss of so many brave officers and men. Pray express my sympathy and anxiety for the wounded."

—A force of about 10,000 men, under General Roberts, is to leave Cabul on Sunday next for Kandahar, *via* Ghuznee. It is to be composed of three brigades of infantry, four regiments of cavalry, and three batteries.

—Fall of rain, in the fort, 44 in.

—*Times of India*: We hear that Dr. Buhler, of the Bombay Educational Department, will resign the service at the end of the present month.

—The Rev. Dr. Maule, formerly senior chaplain at Bombay, and the Rev. R. Easum, have been permitted to retire from the service.

—The death is announced at Subathu of Dr. John Newton, a well-known Medical Missionary of Upper India. A correspondent of the *Pioneer* says the funeral was numerously attended by Europeans and natives. Soldiers, who loved and respected him, carried the coffin from the house to the grave in the old cemetery, where his mother and a young child lie side by side, and where there was happily room for another grave, though the cemetery has long been closed for funerals. The Rev. John Newton, the aged father of the deceased, who has been nearly fifty years a missionary in India, read a part of the lesson used by the Church of England, and added some words of his own to those of St. Paul, concluding with an extempore address. A hymn was sung by the soldiers present from Moody and Sankey's collection, No. 104, "Home at last, thy labour done," the words and tune of which are extremely sweet and touching.

—*Bombay Gazette*; Sibi, 5: Owing to the withdrawal of the troops and the difficulty of protecting it, the railway hence to Pishin has been abandoned, and the line will go instead to Dadur at the entrance to the Bolan Pass. It is feared that twenty-five sowars of the Sind Horse have been killed at a Sungani post, fifty miles hence. They were left behind to bring in stores here, and were attacked and lost their horses, since when nothing has been heard of the men. Numerous deaths are occurring among the troops from sunstroke. The new railway is doing first-rate work independent of Government traffic. All the trains are full.

—We regret to hear that there has been scarcely any rain in the Ahmednugghar Collectorate.

—*Sunday Mirror*: "We have often wondered why such a religion as that preached by Christ, has not been generally accepted by our countrymen. A little reflection will explain the reason why. The adherence of nominal Christians to the first principles of their creed is generally half-hearted, and hence their failure. The Christian rulers of this country do not believe in the principles which they profess. They belong to the class represented by James Mill's son. If they are forbidden to place temptations in the way of their fellow-creatures, they permit numerous drink shops to exist in the country; and if asked why they so openly violate the spirit of their religion, they will say, what is good in theory is not generally good in practice. We have taken only one example to illustrate our position. It shows that Christianity, as professed and practised by its followers, cannot, in the nature of things, be accepted by our countrymen. Instead of living principles what do we often get? A number of dogmas about the atonement, original sin, eternal hell, &c., which can never strike an ordinary educated Hindu as original or necessary. On the contrary, how is it that Christianity was so successful in the first few centuries of the Christian era? Christianity was not then a mere bundle of dogmas, but it represented sterling individual character. The principle in force in those times was, "for me to live is Christ." If a man were anxious to know what Christianity was he had only to study the life of a Christian. There were those apostles and early fathers, every one of whom could say that Christianity was to be found in his life. There was no half-heartedness in them, no hypocricy, no calculations of prudence or diplomacy. They accepted the truth, the whole truth and nothing but the truth, and hence their success."

Selections.

THE RACE NOT TO THE SWIFT.

BY REV. THEODORE L. CUYLER.

"Seekest thou great things for thyself? seek them not"—would have been an appropriate motto to be hung on the walls of the late National Convention at Chicago. Politics have their moral lessons which it is no violation of partisan neutrality in these columns for me, as and old contributor, to emphasize. And one of those lessons is that the civilians who fix their eyes most ambitiously on the Presidency, and who toil the most eagerly for it, have seldom reached the goal. In fact we recall but one man who (within the last thirty years) had been a prominent aspirant for the Presidency, and was successful. That was James Buchanan, and he owed his nomination to the accident of his being absent from the country (as ambassador to England) during the excitement on the Nebraska-Kansas controversy. His partisan associates in the Senate, John C. Calhoun, Thomas H. Benton, and Lewis Cass, all aspired to the "White House," but they "died without the sight."

The enthusiasm of my student days was for Henry Clay; and like many others, I shed honest tears when the splendid old Kentuckian was defeated. To be sure he had said that he "would rather be right than be president"; but we knew that he really wanted *both*. He made no concealment of his aspirations. But the man who snatched the coveted honor from him—Mr. Polk—was never an aspirant for the office at all. No man in the Union was more surprised at the nomination in Baltimore, in 1844, than the fortunate winner of the prize. All the seekers failed; the one who did not seek, secured the sceptre.

The disappointment of Daniel Webster in not reaching the post for which he was so magnicently endowed, had in it the sorrowful elements of a tragedy. The giant of Bunker Hill and Plymouth Rock, the demolisher of Nullifiication in the Senate Chamber, had a right to expect the highest office in the gift of his countrymen. But it went to Franklin Pierce, a civilian who had been comparatively obscure, and the great "Defender of the Constitution" went down to Marshfield and died with a broken heart. To this hour I cannot forgive Webster's fatal "seventh of March speech" for the Fugitive-slave bill; but to this hour I mourn also that the most colossal man who ever sat in the American Senate did not also sit in the Executive chair.

In these later years all our readers will recall the bitter disappointment of Mr. Seward at not receiving the nomination at Chicago in 1860. He had sought for, and fairly earned the crown. But there was a plain homespun "railsplitter" at Springfield with eyes like an ox, and a heart like a woman, whom Providence had decreed for the leader of his countrymen through the sea of fire and blood. The hand of the Lord put Lincoln into the Presidency. So modest and unaspiring was the noble man himself, that a short time before his nomination, he said to be a friend of mine—"I have toiled hard, and laid up about eight thousand dollars; but they talk of making me Vice-President along with Mr. Seward, and then I may lay up enough of the salary to give me $15,000 or $20,000, and that is money enough for any man." So little did he dream of the wonderful career that was about opening before him, and for which he had such rare natural endowments. Truly the race is not to the swift—in seeking the prize.

The late contest at Chicago is fresh in everybody's words and thoughts. Three celebrated men strove for the Chief Magistracy—or allowed their friends to strive enthusiastically for them. When the smoke of the battle blew away, they were all defeated. The honor for which others had struggled, perched on the brow of a modest soldier and statesman, who had not lifted his little finger to reach after it! Strange things happen in American history; but nothing stranger than the way in which great honors and offices seek out the poor hard-toiling sons of poverty who have "worked their passage" in life up from the ranks. Of General Garfield I leave others to speak; but I may venture to whisper just this, that he was my choice from the start. May the rival party present as noble a man! Then we shall be sure of a successor worthy to take the place of the unselfish and honest patriot who now keeps the White House so *clean*.

There is a deep moral lesson in the facts I have been reviewing. That lesson is that the wisest course for every public man is to stick to his work, and serve his country, and leave the highest offices to come to him unsought. If he runs after them, he will never get them. The American people like to "do the courting" themselves.

Another lesson is full of encouragement to the humblest. No place of trust is beyond the reach of modest merit and unselfish toil. But there are higher honors yet than this world can give, and they are to be won before the Cross of Christ. He that humbleth himself there shall be exalted.—*N. Y. Evangelist.*

GOD GLORIFIED IN THE CHURCH.

(REV. W. H. AITKEN AT THE MILDMAY CONFERENCE.)

How is the world to be constrained to take notice of God? How are the characteristics of God to be brought to bear on their apprehension? How is the will of God to be impressed upon their understanding? By the Church. The glory of God is to be exhibited in and through the Church as His appointed representative. As we have already heard this morning, we are put in trust with the most glorious and the most sacred trust that any created being can have committed to him—a trust that may well make us to exclaim, "Who is sufficient for these things?" did we not know, dear friends, that where God gives a call He also gives power to comply with it.

Now observe how God is to be glorified in holiness. He can only be glorified, as it seems to me, in the holiness of the Church, in so far

as that holiness is distinctly derived from Himself, and in so far as the Church is continuously deriving it from Him, and by His power exhibiting it to the world by which we are surrounded. If such a thing could be possible, which it is not, as that we should be holy without any kind of reference to the Divine power, so that our holiness would be something altogether distinct from the presence of Divine grace in us—if such a thing were possible, the glory of God, if by its nature it cannot be diminished, would scarcely, at any rate, be increased by such an exhibition. The glory of God in the holiness of the Church is attributable to this, that the Church gets all her holiness from Him. Only as He lives in her is she really holy, and only as she realizes that life, and lives up to it, and enjoys its privileges, and appropriates its power, shall she be in a position either on the one hand to fulfil her mission here on earth, or, on the other hand, to render unto God the glory due unto His name.

I am very glad of the tone of this morning's meeting. I am very thankful, indeed, that the Lord's people have been led to humble themselves in the Divine presence; we have, indeed, much to humble ourselves for: but while I rejoice in this I would remark that I always find that, when the Lord's people begin to humble themselves, Satan endeavours to depress them. He treats them, if I may so say, homœopathically, administering fresh doses of discouragement when we are already down, only he does it not to cure but to aggravate the evil, and thus, when we are humbling ourselves, he endeavours to develop our humiliation into depression.

Now. lest any should feel thus to-day, let me seek to raise your spirits this morning by placing before you the blessed fact that all the promises of God with respect to personal holiness in Christ Jesus are Yea, and in Him Amen to *the glory of God* by us. God is to be glorified by us by our taking these promises of God made in periods previous to the Incarnation, as well as others made since that we find in the New Testament, and seeing that in Him there is a Yea and an Amen to them all for us.

I turn, for example, to the prophet Isaiah, and I find him looking forward to a golden age of the future, and depicting some of its more happy characteristics. Prominent amongst these is the opening of the King's highway. This is the thought that most of all warms the prophet's heart with blessed anticipation: "An highway shall be there, and a way, and it shall be called, The way of holiness." As if he would say: "I have been struggling as a weary traveller through an unknown continent, hacking and hewing my way through innumerable disadvantages and obstructions, endeavouring to rise to a life of holiness, but finding that in this dispensation few of us know very definitely how it is to be attained, but the time is coming when the King's highway shall be opened, and it shall be emphatically a highway of holiness. The unclean shall not pass over it, but the redeemed shall be there, and the ransomed of the Lord shall return, and shall walk upon it, they shall march upon it with songs of everlasting joy, and the wayfaring men, though fools, shall not err therein." Now I lay hold of that promise in Christ Jesus, and looking to Him I hear Him say, "I am the Way, the Truth, and the Life," and I say, O blessed Lord Jesus Christ, all Thy promises made by the prophets who walked with Thee in bygone times are Yea and Amen in Thee, and in Thee only, and Thou hast become our Yea, that God may be glorified in us. Thus I am now in a position to conclude that holiness of life is not as a mere dream, not as an unsubstantial phantasy ever floating before my eyes, to tempt and then to mock my desires, but a blessed state of experience actually assured to me by the relation in which Christ stands to me. I am now in a position to cross the Jordan and plant my feet firmly on God's wondrous promises, and every step of the way, amid all difficulties and discouragements, to exclaim, "Yea and Amen; all Yea and Amen' because Christ is mine, and I am His."

Thus only, it seems to me, my dear friends, we shall be in a position really to glorify God The Church is weak, not because Christ is weak, but because she has got so little of Christ dwelling in her. The Church is weak, because she takes the promises of God as uncertainties, and says, "Yea, Yea, and Nay, Nay," forgetting that this is a reflection on Him Who gives the promises. She becomes discouraged, and loses power, because she does not practically believe in God's power to make her holy. Judging by mere natural considerations, she becomes like a reed shaken in the wind—sometimes strong in hope when appearances are favourable, and sometimes overwhelmed by fears and almost despairing. But, says St. Paul, "The Son of God, Jesus, Who was preached among you by us, was not Yea and Nay, but in Him was Yea; for all the promises of God in Him are Yea, and in Him Amen, unto the glory of God, by us." There is an interesting and instructive variation in the reading of this passage in some of the best ancient manuscripts which may serve the more forcibly to impress this lesson upon our minds. In these the passage stands thus:—"All the promises of God in Him are Yea, and *therefore* in Him Amen." The introduction of the word "therefore" seems to point to a practical and personal conclusion that we are to draw from this revelation of Christ as God's fulfilment of all His promises to us. Christ is God's response to our appeal for the fulfilment of His promises, and receiving this anwer we therefore say our Amen—let it be so. I love to think that my aspirations after personal holiness are not to be met any longer by a crushing, terrible, cruel Nay. I have longed, and hoped, and wept to be holy, but still I have been thwarted and crushed by a stern and inexorable Nay that seemed to cross all my aspirations; an inward voice seemed to say Nay to all my hopes, to all my prayers; my toils, and my tears. They still seemed to recoil upon me as that terrible Nay fell upon my ear and sounded the death-knell to all my higher spiritual aspirations. But when now I turn mine eyes away from self and look on Christ, I find in Him an "everlasting Yea," God's response to the desires of my heart, desires which God Himself has created, and which therefore find in Him their true and actual fulfilment. In Him there is the Yea, and therefore in my own heart there shall be the Amen—the response of personal appropriation of all that God hath provided for us. I cannot be wrong in laying claim to all that is already mine in Christ Jesus and demanding to realize it in my own experience.

Oh, my beloved friends, let us ask ourselves ere we separate this morning, Is this the way we have been seeking to glorify God? Have we been seeking to glorify God by taking possession of all that is actually ours in Christ Jesus? Just in so far as we do so I am persuaded that we shall know in our own blessed experience the reality of personal holiness, and just in so far as we do so shall we be glorifying God, and God be glorifying Himself in us.

Let us go our way this morning with this wondrous thought present in our minds: I may glorify God; I, who have so often dishonoured Him by my unbelief; I who have so often played the coward's part, the part of the recreant on life's battle-field—I may glorify God. Jesus says I may; the love of Jesus says I may, the life of Jesus says I may, the work of Jesus says I may, the power of Jesus given to His Church says I may; they all say I may glorify God. Desist, O mine adversary, from telling me it is impossible for me to bring any glory to God here; silence, ye hosts of darkness, who would thrust me down in the cruel depths of despair, telling me there is no hope of my glorifying God. Jesus says I may. If my heart is longing to have Him, He is already God's good gift to me, and when He is received He brings all I can want with Him, and it is His presence in my heart and His power in my life that will produce true holiness, and thus enable me to glorify God. God grant that we may all possess ourselves of Him in His fulness as God's "everlasting Yea," to all the desires of our soul, and so shall we rise to the full end of our being in Him, and glorify Him in our body and spirit, which are His.—*Word and Work.*

Miscellany.

—Regions Beyond:

We have had favourable tidings from Teneriffe, and our earnest expectation and hope is that God will prosper and bless this expedition, and make the LIVINGSTONE INLAND MISSION a power for good on the Congo.

Oh, how that land needs the gospel of peace! Mr. Petersen, in a letter just received from Paraballa station, describes a rescue he had effected the day before he wrote. A miserable man and woman were accused of being possessed with an evil spirit, because some chief man's wife had died. The "king" told our friend he was going to kill them, and the "capito" seemed possessed with a thirst for blood. Both wsre in a fearful temper, and would listen to no pleading. Mr. Petersen resolved to go and see what could be done.

"I found him surrounded by ten or twelve murderous looking fellows, with guns and matchets. He wept when he saw me, and said, "I have done nothing, yet I must die!" "Pray to God to save you," I said; and seeing no time was to be lost, I went to the king's house. He sent me away, would not speak to me, but thundered at the people to take the man out of the town and burn him alive. I insisted on going in, and told him I had a message from God to him; God says, "blood for blood," but this man had done dothing. I bade him fear God, who could kill and cast into hell. This moved him. I seized the chance, and said, "Sell the man to me! I will take him away and keep him." After long arguing and bargaining he consented, on condition I should take him away at once. I could not do this, as Craven is away so I had to chain him up under our dining-room table, or there would be a disturbance in the town: they are afraid of him. Poor fellow! how he weeps!"

This man was saved, but the woman who tried to escape was caught, and thrown into the M'poso river with a stone tied round her neck. As if death did not bring sorrow and misery enough, it is almost always followed by murder, and sometimes by murder on a gigantic scale, in these dark and cruel lands; the notion being that every death is the *fault* of some one or other, who deserves to suffer for the crime of killing the deceased. The horrid cruelties to which men are driven by degrading superstitions are one of the most striking illustrations of the fact that Satan is a hard taskmaster, a murderer from the beginning. How awful for instance the scene described by Cameron as taking place at the funeral of a chief in URUA.

The first proceeding is to divert the course of a stream, and in its bed to dig an enormous pit, the bottom of which is then *covered with living women*! At one end a woman is placed on her hands and knees, and upon her back the dead chief covered with his beads and other treasures is seated, being supported on either side by one of his wives, while his second wife sits at his feet. The earth is then shovelled in on them, and all the women are buried alive with the exception of the second wife. To her custom is more merciful than to her companions, and grants her the privilege of being killed before the huge grave is filled in. This being completed, a number of male slaves, sometimes forty or fifty, are slaughtered, and their blood poured over the grave, after which the river is allowed to resume its course.

Should not the love of Christ constrain His people to haste to the rescue of men and women

groaning and bleeding under such bondage to Satan as this? God hasten the day of Africa's emancipation and enlightenment!

TELEGRAPHIC NEWS.

London, July 29th: In the House of Commons this evening, the Secretary of State for India, in reply to a question, said that, though the latest information from Kandahar was more reassuring, the recent defeat may possibly prolong the war. His Lordship also said, in contradiction to the announcement of the *Daily Telegraph*, the reinforcements would not be sent to India before the usual relief season.

Constantinople, 29th: The Porte has agreed to cede Dulcigno to Montenegro, to avoid a naval demonstration.—The Servian Army has been ordered to be mobilized.

Berlin, 29th: An interview between the Emperors of Austria and Germany is arranged to take place at Ischl on August 10.

London, 30th: The 2nd Battalion of the Regiment, of the 1st and of the 98th, the 1st Battalion of the 23rd Regiment, the 77th Regiment, and the 1st Battalion of the Rifle Brigade are ordered to India.—The European Press comment on the defeat of Burrows's force, the German portion sympathetically.—The following troopships leave Portsmouth on the dates stated, each taking one battalion and a half:—Orontes, August 3rd; Euphrates, August 6th! Himalaya and Malabar, about August 12th. —The *Times* publishes a paragraph stating that Government has resolved not to re-establish the Indian Navy.

31st: The right Hon. J. G. Dodson, President of the Local Government Board, unseated at Chester, was yesterday returned for Scarborough, Sir H. Johnstone retiring.—In the House of Lords last night the Irish Relief Bill was read a third time and passed.—In the House of Commons last night the Hares and Rabbits Bill was read a second time. —The Great Powers have declined the proposals of the Porte to re-open negotiations on the question of the Greek frontier.—It is reported that 20,000 Chinese troops are expected at Chugu Chak.

St. Petersburg, 31st: An official despatch received here reports that after several days' reconnaissance General Skobeloff took the offensive against the Tekke-Turcomans between Bami and Geok Tepe, when hard fighting ensued. Frequently attacks were made by the enemy, but all were repulsed.

St. Petersburg, August, 1st: It is stated that the Russian authorities have decided to reinforce General Skobeloff.—The Russian Press is again pointing out that the participation of Russia in the settlement of Afghanistan is inevitable.

Paris, 1st: The French Government have abandoned the contemplated purpose of sending a military mission to Greece.

Berlin, 1st: The Minister for Foreign Affairs in the Austro-Hungarian Empire, Prince Milan of Servia, and Prince Charles of Roumania, will meet the Emperors of Germany and Austria at Ischl.

London, 2nd: Sir Bartle Frere has been recalled. —Mr. Gladstone is suffering from slight congestion of the lungs, accompanied with fever. He was absent from a Cabinet Council held on Saturday.—3 P. M Mr. Gladstone has somewhat improved, but the fever continues.

3rd: 3 A. M. Mr. Gladstone is progressing favourably.—Mr Gladstone's condition is more reassuring. It is believed that he will not be able to attend the House of Commons during the remainder of the Session. His illness has caused great sympathy and excitement throughout the country and abroad. —Mr. Gladstone passed a good night, and there is no increase of the fever.

Constantinople, 3rd: The Porte has resolved to increase its forces in Thessaly and Epirus to 50,000. —The Ambassadors of the Great Powers have presented a Collective Note of the Porte concerning the Montenegrin frontier.

St. Petersburg, 3rd: Negotiations have been opened between the Chinese Minister and the Russian Government.

Vienna, 3rd: The Persian Government has purchased cartridges of the Austrian Government to the value of £40,000.

Constantinople, 4th: Midhat Pasha has been appointed Governor of Smyrna.

St. Petersburg, 4th: A great incendiary fire has taken place at Nijni Novgorod.

London, 4th: After two days' debate, the House of Lords last night threw out the Irish Compensation Disturbance Bill, on the second reading, by 282 to 51.

5th: Mr. Gladstone is improving gradually, although he is weak, since the subsidence of the fever.—Sixty-three Liberal members of the House of Lords voted in the majority against the Irish Compensation Disturbance Bill.

PASSENGERS SAILED.

Per Str. *Manilla*, 31:

For Marseilles.—Mr and Mrs F Lascelles.

For Genoa.—Mr J Tolka, Rev Fr Gavatz, and four friends, Mr Frederick Williams, Mr Crawford, Captain R C Nicholetts, Captain Vassallo, eleven seamen of the barque Amadeo, Colonel Homes, Mrs and Miss Hautt, Rev Fr Angelo Curti, and Mrs Worthy, and child, Mr G A Murray, Mr E F Stewart, and Mrs G Olcesi.

For Naples.—Rev Fr W Ayerst.

Per P. and O. Str. *Venetia*, 31:

For Brindisi.—Mr H J H Fasson, Major H M Vibart, RE, Major E D H Vibart, SC, Dr Channer, Mr G C Kilby, Mr C Pearson, Mr J A Boyson, and Col C G Arbuthnot.

For Venice.—Major R W Smith.

For Southampton.—Mrs Arbuthnot and two infants, Mr R R Deans, Mr and Mrs J H Brennan, Mrs Stacey, Mr R Trend, Sergt-Major and Mrs Webster, child and infant, Capt E F Wodehouse. Mrs Richards, Miss A McGowan, Mr W Scott, Miss M Turbette, and Mr Bristowe and two children.

PASSENGERS ARRIVED.

Per Str. *Macedonia*, Aug. 2:

From Glasgow.—Captain and Mrs Prideaux and three children, Mr and Mrs Davis, Mr W Murray, Mr Gorman, Mr F Hallam, and four deck.

Per P. and O. Str. *Lombardy*, 2:

From Southampton.—Mr and Mrs Best and two children, Assist Paymaster Whitfield, Mr J R Bell, Bandmaster Sarter, Mr Martiney, and Mr C Archer.

From Venice.—Mr C Bosack and child, Mr H C Radford, Mr C Nissen, Mr J S Calder, and T Hindmarsh.

From Brindisi.—Mr F R Hogg, Mr P Cooke, Mr W H Comyn, Mr E A Hobson, Major W H Beckett, Colonel Waterfield, Mr J W Muir, Capt Murray, and Mr S Mactavish.

From Aden.—Capt Doyne, and E Allen.

Domestic Occurrences.

DEATHS.

WARD—July 30th, "The Hive," Mazagon, Bombay, Charles Jonathan Hawkins, the only son of Mrs. and Mr. J. B. R. Ward (H. M's Customs,) aged 11 months and 10 days.

PURVIS—July 31st, at Grant Road, Bombay, George William, child of Mr. and Mrs. W. F. Purvis, aged 4½ months.

"BOMBAY GUARDIAN."

Subscriptions received from 31st July to 7th August 1880.

W. Euington, 15th August 1880, Re. 1; Rev. Appajee Bappoojee, 31st July 1879, Rs. 2; G. Ainsworth, 23rd July 1880, Rs. 2; J. N. Hawkins, 31st October 1880, Rs. 3; David Clark, 26th January 1881, Rs. 7-10; J. Lodge (for 1 copy), 10th July 1881, Rs. 6; J. Doughty, in part payment up to 10th October, 1880, Rs. 5.

ERRATUM.—Under the Heading of Acknowledgments 24th July 1880, for J. Evers B. L. "15th November 1881," read "in part payment up to 29th September 1879."

Advertisements.

AMERICAN AGENCY.

FOR

CABINET ORGANS.

THE MCKINNON PEN, or *Fluid Peneil*. The most useful and convenient Fountain Pen known.

For this we have the sole Agency for India, and wish to employ Agents in every station in the Empire. Best references required

The American Electrograph and Recipe for sale.

Address, *The American Organ and Pen Agency, 42 Meadow Street, Fort, Bombay.*

Dr. Durkee's Liver and Kidney Pad cures Liver Complaint, Kidney disease, Fever and Ague, and a host of other Diseases. Easily and comfortably worn by any person as illustrated in the above drawing. Price Rs. 3 per pad.

—:o:—:o:—:o:—

Brown's Vermifuge Comfits or worm Lozenges Price per doz. bots. Rs. 4½.

Brown's Dentrifice and Dontina for cleaning and preserving the teeth. Price per doz. bots. Rs. 5.

—:○:o:○:—

Ploughs! New American cast steel ploughs. Designed especially for Indian soils. Can be worked either with two or four bullocks. Warranted especially for black soil. Price from Rs. 20 to Rs. 30 per plough. For further inquiries address a letter to the agent Esufally Hiptoola, Pir market Bombay, or to the Manager of this paper. Orders will be promptly attended to.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints Indigestion Wind, Spasms Foul Breath, Nervous Depression, Irritability, Lassitude, Loss of Appetite Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and greateful to the Stomach, they give a healthy tone and vigour to the different secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without restraint from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street, London, W., England. In Bottles **ONLY**, 1s. 1½d. and 2s. 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,

8, King William Street, Charing Cross,

Engraved on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

THE TEMPLE SCHOOL,

ENFIELD HOUSE, PANCHGANI.

Principals. } Rev. Albert Young, and Mrs. Young of London, late of Bombay.

The above school for boys and girls was established last year in consequence of the great need that was experienced for such an institution in this healthy Hill Station; and the success already attained is a source of hope that that want has been fully supplied. The School has nearly completed tne first year of its existence, and it is hoped that it has gained the confidence of the Parents of the Presidency.

The Chief desire of the Principals is to provide a pleasent home for children and to secure their genuine improvement. The course of study adopted is in accordance with the requirements of the Government Educational Department.

The Dormitories are large and comfortable; the Commissariat is plain and plentiful; and due attention is paid to physical exercise.

Special attention is directed to the reduction of fees which has been made in consideration of many appeals.

TERMS.

Boarders over 10 years Rs. 35 per mensem.
Under „ „ 30 „
(This includes Tuition, Washing, &c.)

Day Scholars from Rs 3 to Rs. 10 according to the Standards of Education.

Pianoforte and Singing conducted by Mrs. Young who is a certificated pupil of Sir Julius Benedict, from Rs 6. to Rs. 10.

Cots, Bed and table Linen, Plate, &c. provided.

At the close of the May Recess studies will be resumed on 1st June.

Testimonial kindly permitted:—

"Prospect House," Panchagani, April20.

Dear Sir,—I have much pleasure in testifying to the care and attention bestowed on my three children since they have been under your tuition. They have made satisfactory progress in their studies. I congratulate you on the success which has attended your labours and I have no doubt the continued prosperity will be the result of the good care that the pupils receive at your hands.

With best wishes, believe me, Dear Sir,
Yours faithfully,
W. E. GORDON.

GRATEFUL—COMFORTING
EPPS'S COCOA.
BREAKFAST

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitutin amay be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—See article in the *Civil Service Gazette*.

Made simply with boiling water or milk.

Sold only in Packets labelled:—

JAMES EPPS & CO.,
HOMŒOPATHIC CHEMISTS,
LONDON.

ANCHOR LINE.

OF

Transatlantic, Peninsular, Mediterranean & Indian Steam Ships.

Indian Service between Bombay Liverpool and Mediterranean.

	Commander.	Tons.	H. P. Nominal.	
s. s. "Hispania"	James Laird.	3100.	400.	21st August.
s. s. "Macedonia"	Thomas Martin.	2272.	486.	about 28th „
s. s. "Sidonian"	David Kitchen.	1236.	203.	To follow.
s. s. "Italia"	Thos. G. Knox.	2245.	424.	„
s. s. "India"	Geo. H. Read.	2289.	500.	„
s. s. "Britannia"	R. Hutchison.	3060.	400.	„
s. s. "Olympia"	J. Graig.	2050.	424.	„

These steamers have been specially fitted for the Indian Trade, and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

Fare through to	New York	Rs. 600.
„ „	Liverpool	„ 500.
„ „	Marseilles & Genoa	„ 450.
„ „	Naples	„ 400.

For plans, hand-books of information, and for any further information

Apply to W. & A. GRAHAM & Co.,
Graham's Buildings Bombay. *Agents.*

N. B.—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London.

There are weekly Sailings from either place.

HALL LINE OF STEAMERS.

FORTNIGHTLY BETWEEN

BOMBAY AND LIVERPOOL VIA MALTA.

The following sailings have been arranged.

	Tons.	*H. P.*	*Captain.*	
s. s. "City of Baltimore"	2300.	300.	I. Verril.	about 21st Aug.
s. s. "Rydal Hall"	2700.	400.	O. Lloyd.	To follow.

These fast steamers have been specially built and adapted in every way for the Bombay trade.

Each steamer carries a Surgeon and Stewardess.

For plans, handbooks of information and any further particulars.

Apply to EDWARD BATES & Co.
W. A. GRAHAM & Co. } *Agents.*

Bombay, 5th June 1880.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English, with marginal references and maps, bound in morocco, sheep, and cloth,—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family, Standards 18 in the Boy's School, 1-5 in the Girls school. Apply to the Head Master or Lady Superintendent.

Byculla, 3rd Sept.

BOMBAY GUARDIAN.

PRICE REDUCED TO Rs. 6.

Terms of Subscription: Rs. 6 in advance per annum; with Indian Postage, Rs. 7-10; with Postage to England, and America via Brindisi Rs, 10-14; to other Foreign Contries Rs. 9-4-0. For smaller periods in proportion. Payable in advance (quarterly where more convenient.) *All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press,* No. 36, *Tank St., New Nagpada, Bombay.* Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statedly.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock of books now on sale at the Depôt.

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs. 10 and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases. (Address —The Superintendent.)

	Rs.	A.	P.
Anti-Theistic Theories—Baird.....	6	9	0
The Religious Condition of Christendom (*A Series of papers presented at the General Conference of the Evangelical Alliance held at Basle* 1879) edited by Dr. Murray Mitchell ...	4	11	0
The Religions of China—Legge	3	12	0
Essays on the Principles of Morality and on Private & Political Rights & Obligations—Jonathan Dymond.	4	11	0
Sermons to the Natural man—Shedd	4	11	0
Christian Nurture—Bushnell	2	3	0
Nature and the Supernatural —do—	2	3	0
Moral Uses of Dark things —do—	2	13	0
The New Life —do—	2	3	0
Four Phases of Morals—Blackie.....	3	2	0
Natural History of Atheism —do—	3	12	0
World of Prayer—Bishop Monrad...	2	13	0
Manliness of Christ—Hughes	2	13	0
Our Lord's three Raisings from the Dead—MacMillan .....[Testament	3	12	0
Oosterzee's Theology of the New	3	12	0
Outlines of Theology—Hodge.....	6	4	0
The Church and its Polity—do-- ...	7	8	0
Hodge on Corinthians—2 Vols.	6	4	0
—do.—on Ephesians	2	3	0
Johnston on Philippians	4	11	0
Bonar, on Leviticus	5	5	0
Israel's Iron Age—Dods	2	3	0
Mohamed, Buddha and Christ —do—	2	3	0
Sermons by F. W. Robertson—3 vols	6	9	0
Lectures by do	3	2	0
Bible Doctrine of man—Laidlaw *Cunningham lec.* 1878.....	6	9	0
Delivery and Developement of Christian Doctrine—Rainey —do— /73.	6	9	0
The Training of the Twelve—Bruce..	6	9	0
The Divine Method of Government—McCosh.....[ingham	6	9	0
Theological Lectures by W. Cunn-	7	8	0
Our Lord's Life on Earth—Hanna 6 Vols. *nett*	16	14	0
Life of St. Paul—Farrar. 2 *vols. nett.*	13	8	0
The Fall of Man—do—	3	12	0
The Silence and Voices of God—do—	3	12	0
Seekers after God —do—	3	12	0
Witness of History to Christ —do—	3	12	0
Set of 4 last vols. nett.....	13	8	0
Fanaticism—Isaac Taylor.....	3	12	0
Home Education —do—	3	12	0
Saturday Evening—do—	3	2	0
Physical Theory of another Life—do—	3	2	0
Elements of Thought —do—	2	8	0
Set of 5 vols. nett	14	10	0
Christians under the Crescent in Asia—Rev. E. L. Cutts.....	3	2	0
Hand Book of Moral Philosophy—Calderwood— .....[Crie	3	12	0
The Religion of our Literature—Mc	5	10	0
The near and Far view—Simpson ...	3	2	0
The Gospel History—Ebrard	6	9	0
Inner Life of the Religious Societies of the Commonwealth—Barclay ...	7	8	0
The Holy Catholic Church, the Communion of Saints—Gregory	3	12	0
Anecdotes of the Wesleys—Wakeley.	2	3	0
Anecdotes of Geo. Whitefield —do—	2	3	0
Rowland Hill, his Life, Anecdotes, and Pulpit sayings—Charlesworth	2	3	0
World of Moral & Religious Anecdote —Paxton Hood .....[—Steel	3	12	0
The New Hebrides & Xian Missions	5	5	0
Light from the Cross—Tholuck	2	3	0
Hours of Christian Devotion —do—	4	11	0

	Rs.	A.	P.
Guthrie's Works.			
The Gospel in Ezekiel	2	3	0
Man and the Gospel. ... [Saints	2	3	0
Christ and the Inheritance of the	2	3	0
Out of Harness.	2	3	0
The Parables of Our Lord	2	3	0
Sundays abroad .....[each.	2	3	0
Studies of Character—2 Vols.	2	3	0
Set of 8 Vols. nett	15	12	0
Difficulties of the Soul—Aitken	1	9	0
Heaven and Home—Dr. M. Lang ...	1	9	0
Lectures and Essays—Prof. Seeley...	6	9	0
The Brazen Serpent—Erskine.....	3	2	0
The Spiritual Order —do—	3	2	0
The Freeness of the Gospel —do— ...	2	3	0
Ministering Men, or Heroes of Missionary Enterprise—Gardner	2	3	0
Heroines of Missionary Enterprise—do.	2	3	0
Heavenly Airthmetic—Blackwood ...	1	4	0
Responsibility for the Gift of Eternal Life—McLeod Campbell	3	2	0
Thoughts on Revelation —do—	3	2	0
Christ the Bread of Life —do— ...	2	13	0
The Bible Educator—Plumptre 2 vols. *nett*.....[ing—Vinet	11	13	0
Homiletics, or the Theory of Preach-	5	10	0
Outlines of Theology —do— ...	3	12	0
—do— of Philosophy —do— ...	3	12	0
Pastoral Theology —do— ...	2	3	0
Studies on Pascal —do— ...	3	2	0
Set of 5 Vols. nett. .....[thian	16	9	0
The Word and Works of God—Lo-	2	8	0
The Truth of God's Salvation—Chase	2	13	0
Studies in Life—H. S. Paterson M. D.	1	9	0
The Human Body —do—	1	9	0
New Lights upon Old Lines—Mason.	3	2	0
Daily Meditations—Bowen	3	2	0
Amens of Christ —do—	3	2	0
Love Revealed —do—	4	11	0
3 *Vols. nett.*.....	9	14	0
The Tongue of Fire—Arthur	0	15	0
The Successful Merchant —do— ...	0	15	0
The Modern Jove —do— ...	1	9	0
The Finest of the Wheat by L. A. B.	2	3	0
Food Convenient—Rev. A. R. Godson	1	4	0
Food and Feeding—Sir H. Thomson F. R. C. S.	1	9	0
By Frances Ridley Havergal.			
My King	0	10	0
Royal Bounty	0	10	0
Royal Commandments	0	10	0
Royal Invitation.....	0	10	0
Loyal Responses.....	0	10	0
Kept for the Master's Use	0	10	0
Four Happy Days	0	10	0
Bruey, a Little Worker for Christ	0	15	0
Ministry of Song	0	15	0
Under the Surface	0	15	0
Under His Shadow	0	15	0
Life Mosaic.....	7	8	0
Morning Bells.....	0	7	6
Morning Stars	0	7	6
Our Father in Heaven—Wilson	1	9	0
Studies in Poetry and Philosophy—Shairp	3	12	0
Poetic Interpretation of Nature—do.	3	12	0
The Culture of Pleasure	2	3	0
Deep unto Deep—Sir E. Bayley.....	3	12	0
The Enlarged Songs and Solos:—			
Words only 0-1-9; 0-2-6; 0-5-0; 0-10-0; 0-15-0; 2-3-0 and 2-13-0			
With music 0-10-0; 0-15-0; 1-4-0; 1-9-0; 2-3-0 and 2-13-0			
Also Quarto edit. for Organ or Piano	6	9	0

	Rs.	A.	P.
By E. De Pressense.			
The Redeemer..... [Church	3	12	0
Christian Life & Practice in the Early	7	8	0
Heresy and Christian Doctrine	7	8	0
Contemporary Portraits	4	11	0
Jesus Christ, His Times, Life & Work	4	11	0
Early Years of Christianity 4 vols.	18	12	0
Set of 9 vols. nett.....	42	3	0
Quiet Hours—Pulsford.....	4	11	0
Sermons by —do—	2	13	0
—do— by Kerr.....	3	12	0
Sermons on Gospel Themes—Finney	2	13	0
The Fulness of Blessing—Smiley ...	3	2	0
Regeneration—Anderson	2	3	0
Our Coffee Room—Lady Hope	2	3	0
More about Our Coffee Room—do—	2	3	0
Touches of Real Life —do—.....	3	2	0
New Testament Idea of Hell—Merrill	1	9	0
The Future Life—Defence of the Orthodox view by Eminent American Scholars .....[ment—Randles	2	3	0
For Ever—Essay on Eternal Punish-	3	2	0
Memoirs of R. M. McCheyne	3	2	0
—„— Ed. and Cath. Stanley (by Dean Stanley) .....[*nett*	5	10	0
Memoirs of Thos: Chalmers—2 vols.	13	8	0
—„— Rev. C. G. Finney.....	6	9	0
Life of Rev. Wm. Arnot	5	10	0
—„— Bishop Wilberforce—vol. I	9	6	0
Robt. Dick, Geologist and Botanist. —Smiles	7	8	0
Short Biography of Robt. Halley ...	4	11	0
Life and letters of Jas. Hinton.....	5	5	0
—„— of Thos. Cooper	2	3	0
—„— Brownlow North.....	2	3	0
David Livingstone — The Weaver Boy, who became a Missionary ...	2	3	0
D. L. Moody and his Work	2	13	0
"*Religion and Science lectures*" at 0-3-6 each			
Man's Responsibility for His belief—MacNaughten.			
Miracles & Prophecy: Direct proof that the Bible is a Revelation from God—Murphy.			
An Examination of Herbert Spencer's Biological Hypothesis—Watts.			
Prayer in Relation to natural Law—Wallace.			
The Doctrine of an Impersonal God, and its effects on Morality and Religion—Martin.			
The Life and character of Christ; an evidence of the Truth of Christianity—Moran.			
Papers for Thoughtful Readers at	0	0	6
What is the Religion that man needs—Bowen			
The claims of Christ on the Human Conscience—Rev. W. Stevenson M. A. *Madras.*			
Some Elementary Principles of Christianity—W. Miller, M.A. *Madras*....	0	2	0
Bushnell's character of Jesus... [well	0	2	0
Christianity & Hinduism—Dr. Cald-	0	1	6
The Inner Citadel of Religion —do—	0	1	0
Recent Marathi Publications.			
Select Sermons—Twelve addresses by Aitken, Spurgeon Talmage &c.	0	4	0
Each Sermon separately	0	0	6
The Brahmin's Claims	0	1	0
Opening of the Prison	0	0	6
Letters to the Kunbis	0	0	6
Life of Robt. Annan	0	2	0
What is in the Veda?	0	1	0
What is in the Satia Veda?.....	0	0	6
The Holi	0	0	6
Hindu Festivals.....	0	1	6
Little Woodcutter and his dog Cæsar	0	0	6
The Beatitudes of the Kingdom 0-4-0 &	0	6	0
Hindu objections answered	0	0	6

Printed and Published for the Proprietor by SUMANT VISHNU KARMARKAR *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 36, Tank Street, New Nagpada BOMBAY.